

could pick up at a grammar school—that the number of proficient in classical and mathematical attainments is extremely small compared with that of the whole students." (Ib. p. 347, 249, 351.) Such, sir, are the examples of your famous liberal University, intended to benefit all classes of the Canadian inhabitants! Can any thing more preposterous be conceived than the introduction of such a system? Would it not be an intolerable burden, a curse that should be deprecated by every friend to literature and religion? Even in England, where the great body of the people are members of the establishment, respecting those famous English Universities, Lord Bacon (whom you hold up as an illustrious example and scholar, in your address to students, published in 1827) long ago observed—"In the customs and institutions of schools, Universities, Colleges, and the like conventions, destined for the seats of learned men and the promotion of knowledge, all things are found opposite to the advancement of the sciences: For the readings and exercises are here so managed, that it can not easily come into one's mind to think of things out of the common road. For the studies of men in such places are confined, and pinned down to the writings of certain authors; from which if a man happens to differ, he is presently reprehended as a *disturber* and *innovater*." So bound up in bigotry where the Universities of Oxford and Cambridge, and so opposed to evangelical piety, that *Locke*, that great light of his day and benefactor of the literary and christian world, was expelled from their priest-governed halls; and the memorable John Wesley, (who, the Rev. Mr. Adam, a clergyman of the church of England, in his *Religious World* displayed, Vol. III. p. 128, 9, says, "shone as a star of the first magnitude—was an extraordinary and highly distinguished character—was a singularly great and worthy man,") together with several others, equally eminent for their holy deportment, shared the same fate, for "singing hymns, reading and expounding the scriptures in private houses." (see Col. III. 16. II. Tim. IV. 2 Acts XX. 20.) What assurance have we that the same example will not be followed, in Kings College at York, if suffered to remain under the sole control of a

body of clergy, who have already prayed his Majesty's government to starve all *dissenting* ministers out of the Province? You say, indeed, that "young men of every christian denomination are freely admitted to all the advantages of education, and although such as are of the established church, are placed under the more immediate care of the institution in regard to religion, it is *presumed* that others will be consigned to their respective teachers." That "young men of every christian denomination will be freely admitted to all the advantages of education," I have no doubt, but upon what condition? Upon condition, doubtless, of their conforming to the rites and ceremonies of the church of England. For can it be supposed, for a moment, that a College council, all members of the church of England, with you at its head, will make laws that will meet the conscientious scruples of other denominations, whom you have sought, by every means in your power to exterminate, and whose members, you pray in the service for consecrating a church, the Lord God would lessen? Chimerical in the extreme is such a supposition! You "presume" that a liberal arrangement *can* be made to meet the wishes of all; but from the very cautious manner in which you express yourself, in addition to numerous other considerations, I think we are warranted to "presume" to the reverse. You wish to allay suspicion and all apprehension of danger until you can secure the success of your measures and bind all that differ from you in perpetual chains—like the famous Cardinal Wolsey, who said, "if he could only get one foot into the English Court, he would soon introduce his whole body." But why should the country be exposed to unnecessary danger? You say—"In Edinburgh, Episcopalian youth go to the University for science and literature, but for religious instruction, they attend Dr. Walker, an eminent divine belonging to the Episcopalian church." Why may not Episcopalian, as well as the youth of other denominations be instructed after a similar arrangement in Canada? I imagine the "Episcopalian youth in Edinburgh," receive as much theological and religious instruction, as they do in the Universities of Oxford and Cambridge,